THE CONTENTION

BETVVEENE

three Brethren.

{ *The Whore-Monger,*
The Drunkard,
And the Dice-Player. }

TO APPROVE WHICH OF them three is the worſt: By reaſon that their deceaſed Father had giuen his ſucceſsion from the worſt of them.

AT LONDON,
Printed by *Robert Rawarth*, for *Henry Goſſon*, and are to be ſold at the Sunne in Paternoſter Row. 1608.

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THE ARGVMENT OF THIS present Booke, intituled, *A Contention betweene three Brethren*: that is to say, the Drunkard, the Whore-monger, *and the Dice-Player.*

A Certaine Father drawing neere vnto his end, (hauing three lewd diſpoſed ſonnes, the one a Whore-monger, the other a Drunkard, and the third a Dice-player) ordeined by his laſt will and teſtament, that the moſt wicked and vicious of them three, ſhould be depriued of his ſucceſſion. He being deceaſed (by reaſon of the ſtriſe riſen through this bequeſt betweene the ſaid Brethren) they pleaded their cauſe themſelues before Iudges for the ſame purpoſe appointed. To the intent that by reciprocall and mutuall accuſations, perſonally declaimed, the matter might more cleerely, and with greater vehemencie bee diſciphered and vnderſtood, then if it were ſet forth and debated by the voice and organe of an Aduocate. The Drunkard firſt (as appertaining vnto him for ſome cauſe) beginneth the allarum againſt his two brethren, ſeuerally and by ſundry aſſaults: to the intent that he might againe at one time, receiue from both of them, by one onely aſſault the like. Vpon this the parties being amply heard, there is ſentence giuen. Certifying you right courteous and gentle Readers (for it is to you, and to no enuious or malignant perſons, that I addreſſe this preſent) that if it pleaſe you to behold the ſame, it ſhall not be without ſome pleaſure, and as I hope leſſe without profit. For the principall end thereof tendeth vnto the teaching of all men: chiefly and firſt of all to be carefull of themſelues, and not to thinke or imagine any thing preiudiciall or hurtfull to their neighbour, neither to ſearch, as ſaith *Socrates*, alledged in *Xenophon*, the imperfections of others, leauing to inquire after their own fault by examining of themſelues. Being counſelled by this wiſe aduertiſement, to take heede rather (as the Scripture teacheth vs) vnto the great beame that reſts in our own eyes, then vnto the little moate that hindereth the ſight of others, that is to ſay, to conſider, make cleere, correct and amend our owne great faults and offences, before we intermeddle with thoſe little ones of our neighbours. For to doe the contrary, and to ſtumble on this error no leſſe dangerous then common, is the right propertie and nature, ſaith *Cicero* in his *Tuſculanes* of folly and ignorance.

BRITISH MUSEUM

THE DECLAMATION
of the Drunkard, against his Brother the whore-monger.

THE three Brethren aforesaide, the Drunkard, the Whore-monger, & the Dice-player, being come according to appointment before the Iudges, to plead their causes themselues, concerning the inheritance of their deceased Fathers succession: The Drunkard first and for some consideration, stood forth, and after silence was made, said in this manner.

I am not ignorant (right honorable) with what weight and importance, the present altrication and controuersie betwéene vs three Brethren, is pursued and followed by meanes of our Fathers last will and Testament. By the which our vices must of necessity, be openly heard and vnderstood, and by reciprocall accusation, one brother must vnnaturally & wickedly by constraint set vpon another, a déede no doubt greatly to be auoided: But he which hath (as hauing sequestred from him all honesty) according to the French prouerbe, once passed ouer the bridge of Gournay, or entered the Pie bakers doore, that is to say, hath drunke vp all his shame, feareth not so much reproch & infamy, as he doth, hunger and beggery, but staieth himselfe vpon the Gréeke prouerbe, mencioned in Homer, & reported in Titus Liuius, that is, to dye for hunger is a most miserable thing, which thing hauing before mine eies, and with the same the pitifull complaint of Franclipeur in Plautus, where he thus cryeth. O miserie of miseries, to be hungry, and not to haue whereof to féed or satisfie hunger, to the end I may auoid such a calamitie, & not be forced to stretch out my hand, in beggery (if by aduenture I should

by your sentence be disherited) I intend this day to plead mine owne cause, on purpose by fallible reasons & sufficient arguments to approue, that our Father meant not to disherit one of these my brethren, but both of them, and I onely to be his successor & heire, forsomuch as I am assured to proue that both of their crimes and offences doe farre exceede and surpasse mine. And to make it clére and manifest vnto you, I am purposed to set vpon both of them, to the intent that the vile filthinesse of the one being beaten downe, I may with one onely charge and alarome, assaile the vile infamous life of the other, not forgetting neuerthelesse how sacred the name of inuiolable brotherhode is, neither how straightly the cõiunction of brothers is bound, nor how much one brother ought to loue another. But at this present al the same is not so much of my part to be obserued and kept, as beggery is to be contemned and auoided. Beside, there is of antiquitie a prouerbe no lesse practised then common, which is, Nérer vnto mee is my shirt then my coate: by following of which, euery man cõmonly loueth his owne profit more then others. Wherefore (right Honourable) not to hold you with too long an Oration, know you that your present strife is to vnderstand, which of vs three brethren, as the most wicked and vicious, shall be depriued of our deceased Fathers succession, following the order of his last will and testament, which of necessitie and infallibly we must accomplish & kéepe, and you to the same, as to the onely mark, direct and arest your sentence.

Now to begin my assault, who is he that doth not euidently see, that my brother the Whore-monger is notably and especially marked as worthy for the vilenesse of his life, to be disherited more then any other. I cannot but cõfesse my selfe to be an excessiue bibber, meruailous desirous of strong drinke, as by the Scarlet colour on my face and fiery heate in mine eyes it is euidently to be séene: but though the same be a vice, yet it is much lesse then that of whoredome: for (speaking onely now vnto the Whore-monger) is there any thing more vicious and infamous

then

then to bee tormented and incensed euen vnto the becomming bedlem mad for the loue (if so I ought to tearme lasciuious lust) of one or many hartots: and among such vile and infamous sowes not to liue so long, as to languish and to imprison themselues, as in a most vile and filthie stinking hogs-stie, and with these lewd harlots and accursed queanes, to change their most desired libertie, into a most vile and filthy subiection and seruitude, where and with whom they make shipwracke not onely of good name and honour, (treasures most precious) but also of healthy and goods, onely there to attaine shame, infamie, miserie and beggery.

If all men, after Cæsar in his Commentaries, naturally desire to liue free and at liberty, hating aboue all things to be held in seruitude, a thing most noysome and loathsome to all, chiefly to such as be noble and free borne: how can wee sufficiently and worthily blast out the execrable vice of the infamous Whore-monger or Adulterer, who like to a bruit beast (for whoredome or adultery transformeth a man into a beast, saith Plutarch: and it is most neere to a beastiality, saith Erasmus, of any vice: and farre more meete, saith Herodian, for a heard of swine then for men) goeth willingly as it were headlong, and casteth himselfe into the gulfe and bottomlesse bondage of an harlot; a bondage, saith Socrates, mentioned in Plutarch, most vile and infamous; of which opinion Cicero was also, saying: In this booke of age, shall I call or account that man free or at liberty, whom an harlot commandeth, or to whom such a one imposeth & giueth lawes: If she asketh, he must giue: if she calleth, he must come: if she becketh, he must bend: if she biddeth, he must auoid: if she threatneth, he must tremble: No, such a one, saith that most eloquent Orator & famous Philosopher, in my iudgement, ought not only to be called a slaue, but a most wicked, vile, and filthy slaue, yea, were he issued out of the stocke of Priam, or any other more illustrius. But passe we on farther, all those that be giuen to whoredome, & thereon setteth all their mindes & thoughts,

as on their onely ioy & felicity, they be not only breakers, and disdainers of humaine lawes, but also of diuine precepts, and that euen vnto their leauing and losing, both of the true knowledge and pure worshipping of the onely almighty and omnipotent God, to conuert and turne to the culture, and sacrifice of Idolls, and other such like execrable abhominations. By harlots and whores, the wise king Salomon became an adulterer: and for the same as it is written in the booke of kinges, all the realme of Israel fel wholy into the hands of Ieroboam his seruant, the stock & cities of Iuda excepted, which remained vnder ỹ rule of Roboam his son. By adultry many and sundry haue bin peruerted, and sacred estate of mariage so violated, as bastards became possessors of the inheritance of the right begoten: through harlots children haue assailed and murthered their own fathers and mothers. By adultery, diuers wiues haue died and imbrued there hands, in the bloud and bowels of there louing husbands. By whoredome, many kings & princes, with their kingdoms and countries, haue bin betrayed and rendred into the hands of there enimies, euen by those of his owne country, yea oftentimes of there kindred, and there townes and cities sacked and throwne to the dust. The most wisest and learnedst haue become mad and foolish, and the most vertuous, strong and magnanimous, haue bin made weake and effeminate, and of men (euen lyke as by the poison and witchcraft of Circes the companions of Vlisses) haue bin transformed and turned into Swine, and other such kinde of beastes. Which things well considered, is there any to be found more worthy to bee blamed, or more vicious and damnable then the Whore-monger, Adulterer, or Fornicatour. Trust me these kinde of liuers, anciently by the law of the most iust God, were condemned to bee publikly stoned, to death among the children of Israll, (as the most faulty) and it was executed, as in Iosua it is to bee approued. There bee two thinges greatly desired and esteemed among men, that is, renowme and riches. For what

things

thinges can there happen during this life vnto men, that is more precious and déere, then renowne, and the title of an honest and vertuous man; which thing, saith the Wiseman, is farre better then infinite riches, and vnto vs more permanent and laudable then all worldly treasures, yea, what thing can a man wish or desire to haue more noble, or more bright and honourable, then a good name, and glorious renowne: to attaine vnto the which, all labours, perills, and daungers (euén vnto death) are frély & with a willing heart vndertaken, and borne with an inuincible courage and constancy, as Horace that famous Authour affirmeth by these words following, Thou glory onely doest heat both the hearts and mindes of men. Likewise, what greater contentment is there to be found in the world, or what greater felicitie then a wealthy patrimony, and abundance of riches, for the getting of which, the liues of men are continually in labour and without rest, and that in such wise, saith Ecclesiasticus, as a number doe accompt it better to be without life, then to liue in néede and pouertie; as who should say, it is almost impossible to support and suffer our liues to support and suffer our liues to want that, whereoff we haue had afore time abundance. Now not with standing that those two things, renowne and riches, be so pretious, excelent and necessary, and so much estéemed, and sought for of all men, it is the whoremonger, adulterour and fornicatour so wicked and vile of him selfe, as he nothing at all estémes of them, but rather as one without any respect or care, dooth willingly make shipwracke of them: for this filthie lusting loue dooth alwayes bring and drawe after it, dishonour and beggerie; the reason is, forsomuch as the Whore-monger or Adulterer, dooth euer-more slenderly fore-sée or regard his goods and fame, of which two thinges, when a man is once naked, especially of the last, that is, renowne or good name, hée is then most vile and reprochfull, and as an infamous person is pointed at with the finger of all men, as one vn-

worthy

worthy to bee moaned or lamented, because that of his owne free will, as preferring (like a brutt beast) lasciuious lust and lecherie, before vertuous humanity, he plungeth himselfe into an execrable puddle of filthinesse, wherein both his goods and good name are so swallowed vp and deuoured, as he euer afterwards remaines like one bewrapped in miserie and beggery: for besides so many instructions both naturall and euident, it is good reason saith the harlot in Plautus, that infamy, reproach and beggery should follow and pursue my company: Besides, for me, and for my sake, saith she in Salomon, man shall be consumed vnto a crum of bread; that is to say, whosoeuer haunteth the company of an harlot, shal waste his substance as it were ware against the warme Sunne.

Also saith Plautus, the Whore-monger accounts of his goods as of dresse, for without any regard hee selleth and spendeth it away, for it is the propertie of these villanous harlots, to waste and ruinate all, soule, body and goods, and to be so catching, and shameleste snatching, that they neuer cease crauing and taking. For euen as the lecherous desire of the Whore-monger increaseth and springeth vp hot and insatiable within him, euen so is the importunity of an harlot neuer satisfied nor filled from asking, catching, and drawing: For, hast thou giuen her to day, to morrow thou must also doe the same; yea, saith Plautus, so long as shee séeth any thing to be gotten by thée, as money or moneyes worth, she will with swéete hony words in flattering wise séeke to content and please thée, and all the roomes in her house shall bee opened vnto thée, and her seruants as slaues shall serue and obey thée: but art thou frowned on by Fortune: or are thy goods and substance gone and wasted: then farewell, faire friends haue good day, for no longer Penny, no longer Pater noster, thy credit is crackt, and thy former professed friendship, vtterly maimed: nay, saith the harlot, if thou bringest no money with thée, thou comst in vaine to haue daliance or countenance of me. Besides, being so disfurnished and polde

of

of ſubſtance, euery one will flie from thée, and reproach and ſorrow accompanied with griefe, will purſue and follow thée, baniſhed from all eſtimation, as a thing by thée, and vnto thée, worthily merited: for ſaith the Poet:

We cannot enough reproue
him, that his goods ſo ſpends:
Or who in luſt doth loue,
his fame and credit ends.

Likewiſe it appeareth, that the worthy Poet and moſt famous Philoſopher Heſiodas, went about carefully to aduertiſe and withdraw vs by theſe his verſes:

Beware and take good heede,
that thou ſo rul'ſt thy hart,
That it be not agreed
to take an harlots part.
For when ſhe faireſt ſpeakes,
and ſweetlieſt ſeemes to ſmile:
Then onely doth ſhe breake
her traines, thee to beguile.

Likewiſe whereunto tendeth all the comicall Poets, or the end of their Comedies, for Comedie is nothing elſe after Cicero, alledged in the Aucolaſtus of Gnafeus, then the mirrour and repreſentation of humane life, ſaue onely to reproue and blame this filthy, ſhameleſſe, and abhominable loue: and from the ſame, as from a thing moſt vicious and infamous, to eſtrange & turne all wanton youthfull folke, as alſo to be an example and inſtruction to flye and abhorre the baits and allurements of theſe harlots; together their infinite cautels and deceptions, and as many dangers and euill haps as depend there-vpon: beheld in the Merchant of Plautus, how the father with ſharpe threatnings and verball rebukes, with all the force hee hath, endeauoureth himſelfe to reuoke and vnwrap his

ſonne Charin out of the ſnares and hookes of harlots, in which he was ſinfully ſnared, as knowing the ſame vice to be aboue all other moſt pernitious and hurtfull, principally to youth, and generally to all ages. In the Turculent of the ſame Poet, ſaith one named Getus, I cannot better reſemble an harlot then to the ſea: becauſe that ſhe deuoureth (like vnto the ſea) all that ſhee eateth, & yet neuer will be ſatisfied; giue vnto her as much as thou wilt, and there ſhal nothing be ſéene, either of the giuer or the receiuer: for which cauſe, Diogenes in Plutarke, calleth the belly of an harlot, the Caribdes or gulf of life, becauſe that it ſwalloweth & glutteth vp al things, and is neuer content nor filled. Now Caribdes was a gulph of the ſea, & very dangerous, which ſwallowed vp onely all that paſſed by it: neuertheleſſe it afterwards did vomit it out againe. But as touching the inſatiable belly of an harlot, neither the aire, the earth, the ſea, nor the riuers ſuffice, but it ſwalloweth & deuoureth fields, caſtels, & houſes, and neuer rendreth or returneth any thing backe againe: which thing Argiripus knowing very well, though somewhat too late, for ſo much as he had béene ſpoiled of all that euer he had in a brothel-houſe, and afterwards caſt out of it naked, he cried out in his complaint, and ſaid: O ſea, thou art not the ſea, but you O yee harlots are the ſame, whereon ſo many thouſands of young youths ſuſtaine ſhamefull loſſe and ſhipwracke, for you ſucke and ſip vp the blood of men: of whoſe labours and trauailes you haue your houſes moſt ſumptuouſly and gorgeouſly decked and adorned, to their ſhame, ruine, and confuſion. Wherefore, ſaith Plautus againe in his Stico, whoſoeuer can eſchew them, let them eſchew them, whoſe name among the ancients haue béene in ſuch deteſtation, as many fathers haue diſherited their heires, becauſe they yélded their neckes to the yoakes of harlots. The natnre of whom being ingendered of Pluto and Tiſiphone, (ſaith Palingenius) is to promiſe ſugar and hony, but to giue nothing but bitter gall and poiſon.

Among the ten Commandements Almighty God, this

this one is specially noted, Thou shalt not commit adulterie: by which words we are expressly prohibited and forbidden all manner of fornication, whatsoeuer it be comprehended (as it is written in Augustine) vnder this word, Adulteris. The which Commandement is notably and very often repeated in the holy Scriptures, by the onely mouth of God, his Apostles, and Euangelists. Now then, if it behoueth vs inuiolably and infallibly, and that ons paine of eternall death, to obserue, fulfill, and kéepe the diuine lawes and statutes, in which there is nothing forgotten néedefull to our health: What saist thou O Adulterer, O Whore-monger, O Fornicator, which against saiest the same, dost thou not sée, or wilt thou not confesse thy vicious life to be so farre more filthy and abhominable then mine. I will tell thée, whoredome was in olde time so abhorred in Italy, as by the thirtéenth law of Romulus, the first King of the Romaines, it was established and permitted to husbands and parents to kill, or cause to be killed, after what maner soeuer they would, their wiues or kinsfolkes taken in adultery, which thing thou neuer heardst any law command against any drunkard.

And although that Lycurgus, that King and seuere Law-maker of the Lacedemonians, hath not written (as the Iurist-consult Bawdowin, in his Commentary vpon the Romulan Lawes reciteth) neither made any Lawe for Whore-mongers, possible it was, because hee thought that there would bee no whoredome vsed in Lacedemon; where the people, by meanes of his seuere Lawes, were most modest and content: neuertheless, the time of Romulus was not so, and therefore hee wisely thought no Law to be more necessary in a Cõmon-weale, then that against adulterers and whore-mongers.

And yet Lycurgus peraduenture would haue answered, to them that had demanded it, that he omitted and left out that Law, because that hee hoped, that with great paine and difficultie, it could haue indured with such seueritie. For what is it that Whoredome dareth not doe?

what is it that it vndertakes not? What is it that it doth not breake, violate, and peruert? What is it that can restraine the lasciuious and lewd will or affection of sensuall and disordinate men? Truely there was neuer lawe more required, nor oftner made & repeated, neither more boldly and often broken and despised.

Which Law of Romulus, the ancient Germaines or Almaines seemed to follow. For among them, as Tacitus writeth, husbands were so permitted to punish their wiues taken in adultery.

Also by the Law Ilits, it was lawfull for the father to bury his daughter quicke, if he had taken her in adulterie.

Zeleucus likewise, among many other lawes which hee made to the Locrians, ordained that the Adulterer or Whore-monger, whatsoeuer he or she were, should haue both his and her eyes put out; and as hee would haue executed the said Law, in the person of his owne sonne accused of the same crime, and that the Magistrates and Citizens of Locres, in fauour of the vertues and deserts of his Father, had compassion and pitie of the sonne, and remitted and acquitted his offence; hee neuertheless being a rare mirrour of princely iustice, desirous first to keepe the Law inuiolate, which he himselfe had made, caused one of his owne eyes, and one of his sonnes to be put out.

Beside, amongst the ancient Aegiptians, the Whore-monger was whipped till the blood followed, and the harlot had her nose cut: to the end, that by the same meanes, (as Teuet writeth in his Cosmographie of Leuant) shee might be depriued of that part of her face; by losse of which shee presently lost all her beautie, which had led both her and the Whore-monger, her vicious louer to commit euill.

Thus low by the lawes and statutes both of the Scripture and otherwise, it is euidently approoued, that the Whoremonger hath béene vsed to be condemned to death, and to be grieuously punished for adulterie, which thing was neuer done vpon the Drunkard; by which onely argumen-

gument, O Whore-monger, thou art iustly to be adiudged farre more worse & euill then I, and so by consequence deprined of our Fathers lands.

And yet notwithstanding, all these vices and inconueniences aboue named, belonging to the Whore-monger, tell me what is whoredome and such vnhoneſt loue (if as before I said, I may tearme it loue) but onely a mere madneſſe, a forgetfulneſſe of reason, a trouble of counsell, a corrupting of good and vertuous mindes, and a plucking backe of vertuous and heauenly enterprises, to darke and earthly, nay, rather hellish vsages, making men become euermore complainers, quarrellers, ready to riot and anger, proude, rash, flauishly fawning, improfitable for all things, yea finally for themselues.

For the Whore-monger broyling in the disordinate and insatiable desire of reaping his delight, after that he hath during his hunting, lost and consumed long space of his time in madneſſe, mourning, teares, sorrowing and lamenting, he at the last, wasteth in such manner, as miserably (saith Alciat) being so wrapped and snarrelled, that hée wholly perisheth, whereby he not onely becommeth hatefull to all other, but also to himselfe, for then hee hateth to liue.

O where is that so shamelesse an Whore-monger, or so obstinate a Venerian warrisour, or bold Souldier of Cupid, that these aduertisements will not enforce to blush and swound for shame, and that acknowledging his owne infamie, with weeping and wailing, trembling and quaking, will not condemne himselfe, as the most reproachfull and vile creature in the world.

Or if this will not suffice thée, O Adulterer, harke yet what Velerius saith in exclaiming against thée. What is there (saith he) more vicious and infamous, more infectious and hurtfull then whoredome: the which as by witchcraft or inchauntment so farre transporteth the minde of man, that it throweth him from reason to beastilitie, making him not onely foolish, sottish, and filthy mopish, but

also so mad and wittlesse, that he willingly nourisheth the Aspe in his bosome, that biteth him euen to the heart, not feeling the poyson so neere.

By the which, vertue is changed, glory quenched, and good name killed, for it doth not al onely consume, and wast the goods belonging to the body, but also those most precious gifts belonging to the soule: in such maner, as it is hard to iudge, which of these two daungers are most to be feared, either to bee taken of enimies, or of harlots; which misery most wofully wrapped the Citie of the Volsians, in grieuous calamities, and shamefull infamies: for as soone as the same Citie, (which wontedly was the head of Hetruria, no lesse garnished with good lawes, manners, and customes, then with aboundance of wealth and riches) was once brought into the bandes of filthinesse, it fell in, and vnto the very bottome of all wretchednesse, in such wise, as it submitted it selfe most slauishly vnto the seruitude of slaues.

At what time also that the mightie King Xerxes, gaue himselfe ouer vnto lust and whoredome, at that very same time, began both the ruine of himselfe, and his Persian Monarchie.

By Whoredome that mightie tamer of monsters, and onely subduer of tyrants, Hercules, became so vile and effeminate, that he toke a distaffe and spindle, and with the same in the attire of a woman did spinne among women, as here after I will shew more at large.

Who, or what brought that victorious & deadly bowed enimy of the Romaines, Hanibal to vtter ruine in Capua: and that most famos king, Priam of Troy, but onely, Whores, and Whoredome: the which also alienated the good king and Prophet Dauid from the feare of God, and prouoked him to murther.

Infinite of such other like examples of mighty Princes, and worthy personages I might and coulde alledge, which through that vice of Whoredome became, some infamous and most ruinous of goods and honour.

Like

Likewise many glorious publike weals, puissãt Empires and kingdomes, yea, the most mightiest sayth Titus Liuius, theis by haue béne brought to vtter ruine and desolotion.

But because that bookes be filled full with such things, and that the same vnto vs all is so euidently knowne, I will as from superfluous matter make my retreat, although to speake truely, I cannot sufficiently set out the abhomination of the same sinne.

For the braue and gallant traine belonging thereunto: is Effemination, dusillanimity, distraction, losse, ill hap, infamy, care, griefe, dolor, sorrow, frenzie, derision, trauaile, tribulation, follie, filthines, foolishnes, rashnes, shame, lesse malice, couetousnesse, sloth, beggery, rage, suspition, iniury, hate, wrath, and enmitie.

To be short, as an other Poet saith, in speaking of the same infamous and voluptuous loue, cause of many euills.

Loue (sayth hée) is a gulph of euill, meaning lasciuious loue, for it assotteth the wise, it blindeth reason, it ouerthroweth houses, it shameth renowne, it ingendereth nothing but repentance, and yet it is but a smoake which dispearseth it selfe into winde in the ayre.

Likewise, saith he, those lusting louers, (lubbers he might haue tearmed them) are so tied vnto their harlots, as their hearts, minders, and thoughts, are as it were imprisoned with their breasts, where they make them liue and abide in other bodies besides their owne: in such manner, as the Whore-monger may say with Plautus; where I am, I am not: and where I am not, my heart, minde, and thought is. To which the elder Cato agréeing in Plutarch, saith: The Louer loueth, and dwelleth in the body of his beloued.

Besides, we commonly say in these daies, the minde and affection, is rather there where it loueth, then there where it liueth.

If it be then so certaine that such villanous loue is no o-

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ther thing but méere madneſſe and fury, and that whordom or adultry, is nothing els but diſtruction and infamy: doth it not appeare more then plainly, that the whormonger is the moſt vicious, and ſo much the more to be blamed, bicauſe of his owne frée will, hée ſubiecteth himſelfe to ſo villanous and pernicious a vice; for ỹ entertaining of which hée committeth a thouſand euills, carying all that her can catch or come by, vnto his poling miſtris, moued therunto by the wrath and iealoſie that he hath, leaſt any of his companions, or other as honeſt as himſelfe, ſhould ſhroud themſelues betwéene her ſhéetes; a ſuſpition ſure not without cauſe, for as it is writen in Eccleſiaſticus: The common woman is troden downe vnder the féets of al paſſers by, as it were durt and myre in the hie way, for ſo much as it is not her nature and condition to ſerue only to one, but to entertaine many, and of ſundry grapes to make hir vintage, and fill vp her Barnes: for ſhe openeth hir mouth to drink of all waters, and notoriouſly lendeth and ſelleth her ſelfe to them that giue moſt, reſembling (ſaith Plautus in his Ciſtellarious, a great mighty City, which cannot come to abounde in wealth without the vſe and frequantation of many men.

Thus by reaſons before alledged, it is made manifeſt vnto you (right Honourable) how the whormonger is not only moſt wicked and infamos, but alſo moſt filthy and vicious, aboue all other: in ſuch manner that the more I am moued againſt him, the more matter I finde ſtill abounding to beate downe his vile ignomisus life.

Wherefore I pray harken what the Mother of king Lamuel ſayd: My ſonne, giue neither thy ſelfe nor thy ſubſtance to theſe common vncomly Curtizans: for they bée the cauſe of many kings deſtruction; neither harken thou to there deceits ſaith the wiſe, for there lips are like diſtilling hony: but the end more bitter then gall. Their tongues cut as a two edged ſwoorde: they walke not in the paths of life, but their féete ſtrecheth vnto death, and their ſteps vnto the pit. Make thou thy paſſage therefore

farre

farre from them, and beware of approching nére to their houses, for who soeuer followeth them is foolish, and the gaine he getteth by them is, shame, reproch, and dishonour, which can no waies be done away againe; yea, to be short, whosoeuer is in the fauour of harlots, is led by them as an Oxe to the Sacrifice. Auoide them therefore for by them the most mightiest haue bin slaine: Their houses are the waies to death, and I haue found them saith Ecclesiasticus more bitter then death, for their handes bee méere hookes and limetwigges.

Whosoeuer will please God, let him eschewe them; for he with whome the Lord is angry, shall fall into their pits; and the sinner shall bee taken in their ginnes and snares, through which many haue perished: refraine thy heart therfore frõ them, lest thou also perish with thẽ; for the false swétnes & honied flattery of an harlot, hũteth after the precious soul of a man, vnto his hurt & ruine, drawing the vnwary & iladuised to goe towards them to their shame & destructiõ: forsomuch as it is ỹ peculiar property of harlots, to consume & waste all things in their filthinesse (saith Alciat) which thing is approoued by the Acolastus of Gnafeus, when hee crieth out in complaining, saying: Thou whoredome, whom I haue had for my special friend & companion, hast carried from mee, both my goods, renowne, and friends, leauing me in their places thy daughters, infamie and beggery.

Fly from fornication, saith Saint Paul: for all other sins, whatsoeuer man committeth is without the body, but who committeth adultery, sinneth within his body, and therefore shall not possesse the kingdome of God: wherefore I shall be a sodaine witnes against Whore-mongers and Adulterers, saith the Lord in Malachie, and their portion shal be in the lake burning with fire and brimstone.

Then séeing ỹ the Whore-monger is in such execration before God and men, it most euidently appeareth, that the vice or sinne of whoredome is greatest, vilest, and most infamous of all other: goe your waies therefore you whore-

mongers, or adulterers, go your way, and hide your loathsome heads within the brothell houses of your most lewd lasciuious ladies.

I was ready to conclude, when there came muttering and marching before mine eyes, these most profitable aduertisements of the most rare and learned Poet & Christian Philosopher Pallingenius; the which I thinke good, decent, and conuenient to alledge here, translateth as followeth.

Neither the Circes of Libia, nor the deuouring Silla, nor the rage of Charibdis, nor any other thing in the world whatsoeuer it be, is so much to be detested, feared, and euited, as filthy fleshly pleasure: for alas, to how many destructions and ruines, doth that abhominable sinne leade men vnto.

How many renowned and valiant Captaines, how many Cities, townes, & Kingdomes, haue there ben brought to vtter decay thereby.

And to the end I may not anoy you by citing so many examples, this one which I will now rehearse shal suffice, and so I will end with the whore-monger.

Who was euer more renowned and famous for his workes, then Hercules; who euer ended mo noble acts then hée?

First, being but a childe, he strangled two horrible Serpents by force of hands.

He bruised and broke in sunder the bones of Lions, and cut off the seuen increasing heads of the Lernian monster Hidra.

He out-ran by footemanshippe, the mightie Stagge of Menalon.

He ouercame the fierce furious Bull of Crete.

Likewise the cruell King of Thrace was slaine by his prowesse.

He subdued the Oxen of Iberides.

He brake the horne of Achelous.

He turned the Stinphales.

He wone the golden apples of Hesperides.

He brake the gates of Hell, and from thence hee drew the three-headed hound Cerberus.

He slew the Erimautean borne, Cacus and Anteus.

Afterwards, hee sustained a barre vpon his shoulder (whilst the mighty Atlas for being wearie, toke his ease and rest) the two neere falling Poles.

And yet notwithstanding, all these his inuincible vertues, hee slauishly did quake and tremble at the commandement of a simple Lady.

I pray you consider the case, he that neither feared the wrath, ire, or filthy flames of Pluto, Megera, and Phlegiton.

Hee that neuer quaked at the terrible lookes of vglie Charon.

He fearing oftentimes (most effeminately) the blaming threats of his Mistris, in stead of a blacke warlike Morian, toke on him the white kerchife of a woman, and in stead of his Sword & Target, (most infamously) he toke the distaffe and spindle, and span thréd all day, & at night as a seruile seruant, hee rendered vp his tare to his Mistris among the rest, quaking for feare, least shee finding fault, should chide or beate him.

O what infamie, nay rather what villany was this, by which onely example, euery man may easily and rightly iudge, that there is nothing more contrary to vertue then whoredome: séeing that by the same, wee behold here the ouer-commer of monsters, and extirpatour of Tyrants.

To be short, the most valiant and vertuous worthy that euer was, to bee most vilely beaten downe, and brought vnder the yoake and seruage of Ioele, a séely young damsell.

Credit me, I am abashed to behold men, make no more account of the greatnesse of this vice, then they doe, and that they consider not how much it displeaseth God, séeing

ing with what grieuous woundes, and daily plagues: without exception of person, hee punisheth Whores and Whore-mongers, as with scabbes gowtes, pockes, baldnesse, and other like Lazarus diseases; the due and ordinarie rewards of Whore-mongers: whose bastards most oftentimes, sit in theseates, and inherit the lands of the true begotten.

Well, I haue done, wherefore now vaunt yée, you Adulterers, vaunt yée hardly, vpon you too common and vnrulie adulterie, for seeing it is time to sound retrait: I will conclude., yeelding good and profitable mediocritie.

Admertising thée, seeing that among, and with harlots, thou doest willingly waste and spend both thy time, honour, and goods, taking as it seemes, delight and pleasure in following thy ruine and destruct'on, to confesse and acknowledge thy selfe to bee (as certainely thou art) the most vicious and reprochfull of vs thrée, which thing good brother I beleeue thou wilt nat denie, by following the vse of such as thou art, which is, neuer to hide or keepe close their vice, but rather to vaunt, and boldely boast of it.

Thus hauing said sufficient against the Adulterer, I will bende my peece towardes the Dice-player, and with him I will skirmish an other while, with other new examples, vnto which I beseech you, right Honourable, to lend as attentiue eare, as they shall by mee bee curiously and zealously set forth.

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THE

The Drunkards Declamation against his Brother the Dice-player.

TO the end I may in like manner bring to open view, the greatnesse of the Dice-players vice and infamie, as I haue done the same of the Adulterer: I beseech you my Lords, consider if there be any thing more pernicious and vnhonest, then that game of Dice-playing, (if the same be worthy to beare the title of a game) the which is no other thing, then a mere torment, a conciliation of theeues, a father of bloody thoughts, a racking of the inferiour man, that is to say, a labour of the minde, a repulse of vertue, a decaying of honestie, a raiser of anger, a kindler of blasphemie against God and men, and a breaker of friendship, vnto which accursed game, whosoeuer is giuen or inclined, they are alwaies sorrowfull, and disquieted with vexation, for wrath and despight makes their faces pale and wan; they alwaies doe that which they haue to doe in furie, and desperately being continually tossed and tormented with a malitious will, and consequently noted with open reproach: in such maner, as not without iust and great cause, all good Authours haue condemned and reprooued this game or play, infaming and blaming all those that giue themselues vnto it.

Among which, that excellent Philosopher Aristotle, in the fourth of his Moralls, very sharpely doth follow their defame, calling them infamous villaines, as giuing themselues to all abhominable filthinesse.

All Law-makers by their Statutes doth reproue and punish them seuerely.

The Juris-consults haue a title, by the which penaltie

is indited and constituted, not onely against those which play at the Dice, but also those which make leade, or moue any to play at them.

Likewise that the lawes prohibit them, Horace witnesseth by this his verse:

The play of dice, the law forbiddeth, &c.

Moreouer, Cato teacheth & instructeth vs to eschew thē. Also the most ancient & vertuous Romaine Senate, forbid it straightly by expresse decrée: following the which, Lenticulus, who plaied oftentimes with the renowned Marke Anthonie at dice, was sharpely reproued and condemned. The Authour whereof is Cicero, who calleth that man most wicked and euill, which commonly plaieth, and ordinarily spendeth his time among dicers, saying: that the congregation and assembly of them is most filthy and villanous.

The satiricall téeth of Iuuenal, not onely iustly, but iolily doth touch and bite them; and before him Plato (as Plutarch rehearseth) reproued and blamed a young man bitterly that had plaied at dice. To be briefe, the ordinary iudgements criminally executed vpon dice-players, doe sufficiently witnesse how great, vicious, and punishable, dice-playing is.

O thou inuenter or deuiser of them, whatsoeuer thou art, (for to thée it is that I direct my speach) harken vnto me: thou hast not deuised or inuented a place of pleasure, or of passime, as no lesse foakishly then commonly men make account of it: but rather a bloody torment, and dangerous pair: the end of which, among a thousand inconueniences and euills that happen, is, (after they haue dispoiled men of their goods, honours, and faculties, to prouoke and almost (by force and necessity) constraine and thrust them, to the committing of murthers, and thefts: and so lastly most miserably and shamefully to yéelde vp their bodies as a pray to the hangman, and a most infamous spoile to the gallowes.

But for so much as wee pleade not before vnlearned

Iudges

Iudges or ignorant folke, I will a little stray abroad, and wander along the pleasant Riuers, and grëne flourishing groues, of such humaine documents and disciplines, as haue bin collected and taken of the most fertil and delightfull studies of Plato: which Prince of Philosophers saith, that there was once in Aegipt one named Theuth or Theuthas, other wise Tempungine or Triuegeste, whom seme, onely Cicero and Lactantius, affirme to be Mercury the fift, to home the bird called Ibis was dedicated, which bird is like the storke, not that it is the same, the which fëedeth open Serpents, and with the end of her bill or beake, purgeth her selfe behind: whereby it is thought, that some learned of it, the art or practise of Clisters: The which Theuth or Theuthas first deuised Geometrie, Astronomy, Arithmeticke, and Letters and also Dice; for the which first foure inuentions, I worthelie think him worthy of great honour and commendation. But, as I think him so for these foure, so am I of opinion, that he deserues no lesse reproach and infamy, for deuising and inuenting of the fifth, which is Dice: for the great euill and hurt that commeth of their vse, being put in ballance against the godnesse and profite of the first foure noble Arts, is found to be farre more heauie and waighty.

Notwithstanding Herodotus the father of Histories attributeth vnto the Lidians (a people of Asia the lesse) the first inuention of Dice: but beit that Theuth or Theuthas (after Plato) or the Lidians (after Herodotus) that were the inuentors, surely which of them so euer did it, did deuise for men a most pernitious and miserable thing. For the vse and exercise thereoff, ingendreth in the heart of the dice-plaier, a facilitie and inclination to all wickednesse and vice: In such wise, as many haue bin, and oftentimes are most filthy and infamous endes to themselues, and a sorow, griefe, dolor and shame to there frends and parents: The which no lesse elegantly then truely, the worthy renowned Bourbon Poet, noted in these words following.

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The play at dice, begotten by auarice.
The father of theft, or plague of friendſhip.
Being a bloody toyle and pittileſſe furie.
Is wholly filled with griefe, care, and iniquitie.
For alas, how many hath the vſe thereof.
Drawne as it were by hap moſt damnable.
To an infamous death and end abhominable.

The Germaines or Almaines of antiquitie, were ſuch great and obſtinate plaiers at dice, as notwithſtanding how earneſt ſoeuer their other affaires were, they would thereat continually exercise themselues, forgetting and neglecting all their other buſineſſe, committing to the hazard and perill of that game, all their goods and faculties, and that oftentimes in ſuch ſort, as being throughly heat, with griefe of loſſe, when all other meanes to maintaine play wanted, they would laſtly hazard their bodies and libertie.

So that the loſer entred (as willingly) into miſerable bondage and ſubiection of the winner, at whoſe will, and for whoſe profit the loſer (were he neuer ſo noble, young, or ſtrong) ſuffered himſelfe to be bound and ſold, like a beaſt. Which thing, ſaith Cornelius Tacitus, was a great preſumption and pertinacitie, howbeit among them, they called it faith or fidelitie.

Credite mee I cannot comprehend how ſo many men ſhould come to be ſo ſubiect and thrall to ſuch amiſerable happe and hazard, whether it proceedeth of them-ſelues, of Nature, or of the influence of Starres, and yet now I remember my ſelfe (if we may credite Firmicus Maturnus) whatſoeuer they be that haue their Horoſcope and birth in the ninth part of Libra, ſhall be hot and hardy Dice-players, ☿ Starre moſt daungerous, ☿ complection moſt calamitous, and ☿ Planets moſt cruell and pernicious: vnder which, and by which, men are borne to be dice-players, and thereby bound to the bondage of all vices. Would to God for my part, that all Dice, with the games and paſtimes belonging vnto them, I meane their curſed

hap,

hap, miſerie & torment (for in them there is not found, neither doth there proceed frõ them any other thing) I would to God I say, for my part, that they were altogether taken away, & remoued frõ men, to the end that so many thousãd inconueniences, calamities, hurts, and miſchances, might be auoided, which the same vile and moſt execrable game bringeth and draweth with it.

I pray thée, thou Dice-player, tell me one thing truely, as often and whensoeuer thou heareſt thy ſelfe called by that abhominable name, doeſt thou not bluſh? or if thou knowneſt not what it is to bluſh, (for blushing is a ſigne of grace) doeſt thou not ware pale and wan?

Truſt me, I had rather far be called a Drunkard, then either a Whore-monger, or a Dice-plaier.

For to be drunken now and then, is a point of Phiſicke, becauſe (as a Pruſian Doctor writeth) by wine the ſtrength of the body is nouriſhed and increaſed, the courage quickned, the magnanimitie exerciſed, the blood and naturall heate conſerued, the debility or weakneſſe of the ſtomacke comforted, the appetite cauſed, the urine prouoked: and beſides all the reſt, it is a ſoueraigne remedie againſt venims and poiſons, hurting by coldneſſe.

Alſo euen as Whoredome and Dice-playing, are accompained euermore with griefe, ſorrow, veration, and anguiſh; ſo to the contrarie, wine-drinking, carrieth with it delight to the heart (ſaith Salomon) driuing away ſadnes, and clearing the darknes of the mind, and is a very ready helpe againſt all cares and ſolicitudes; for it carrieth with it (ſaith Horace) reſt and ſléepe: calling it forgetfull, (an Epithete very proper vnto it) becauſe it cauſeth forgetfulneſſe of all wrath and dolor.

Therefore to bee ſhort, conſidering the great commoditie that commeth by drinking, and the exceeding diſcommoditie by whoredome and dice-playing, I conclude, that it can not bee, but that by obſeruing the lawes, and inſtitution of our deceaſed Fathers Will: my Brother the Whoremonger, or my Brother the Dice-player, or both of

them, as the most vitious and wicked, shall be condemned: and I by your vpright, and vnpartiall iudgement, adiudged inheritour of the succession, for which presently we contend: and so I end.

This being said, the Drunkard gaue *place, and his Brother the Whore-monger* proceeded in answering him as followeth.

RIght Honourable, Aesope in one of his Fables, no lesse elegant and delightfull, then full of good doctrine and erudition, maketh mention of certaine men carrying by sacks or wallets vpon their shoulders, who in the bagge that hangs before them, vse to put all the little faults and small crimes of other men, and in that behind their backs, their owne great and horrible ones: thereby giuing vs no lesse truely then pleasantly to vnderstand, that wee willingly watch, and carefully take héede to the imperfections and faults of our neighbours, as men by a naturall ill hap, couered ouer with cléere séeing eyes, much like vnto Argus and Linx: but to sée, search out, and vnderstand our owne faults and offences, we be as blinde as Béetles, and sléepie as Moles. The which, with infinite other, we haue this day especially and manifestly perceiued in our Brother the Drunkard, who more alotted and blinded in his owne doings, but most subtill and watchfull in ours, casting his eyes vpon our small biles, neither séeth nor sauoureth his owne most danugerous fistoles and déepe skarres, and so abused in himselfe, declaiming against vs two his brethren, and such like Whore-mongers and Dice-players as wee bee, hath not onely maintained drun-

drunkennesse, by certaine small examples touching the vertue of wine, to deserue as it were excuse and pardon, but also in a manner to bee desired as a thing praiseworthy. But we will not any waies hide or keepe secret our vice, but freely and plainely wee confesse whoredome and dice-playing to bee two thinges verie vicious and infamous, marry yet not so much as drunkennesse: the which we will sustaine and plainely approue, by inuincible examples and arguments. Beseeching you, as you haue attentiuely heard our brother to complaine against vs, so with willing affection, you will doe the like on our side: to the end, that if in defaming and quipping other, hee hath taken pleasure, hee in hearkening and feeling the like, may be set beside his cushion. Now to the end, that by this we may begin, I say, that man is not made and composed of soule onely, nor of body onely, but of both of them together, and therefore for that cause he entertaineth and preserueth by great care and diligence, the good disposition and integritie of them both. As touching the soule, hee indeauoureth himselfe with all his force, to conserue it in the gifts of grace, diuinely bestowed vpon it, which are the vertues: among the which, Prudence first and principally glistereth, as the Sunne among the Starres, and touching the bodie, hee giueth no lesse heede and care to keepe and preserue it in the gifts of nature, as in strength, agilitie, dexteritie, health, and such like: and although both these gifts be so precious and inestimable, onely the first (to wit, of the soule, especially prudence, which is the onely Art of life, without which it is impossible for any to guide himselfe by reason) yet notwithstanding all this, they bee spoiled and vtterly ouerthrowne by drunkennesse. For (saith Plautus) Drunkennesse is no other thing, then a meere and manifest hurt, neither doeth it draw after it, (saith the Prophet Abacuc) other then defame & beggery. Besides, it is a thing greatly to be noted, that all such as are giuen to wine, how excellent and perfect workmen soeuer they be in any art or science, they neuer ware rich, saith Salomon.

Doth not drunkennesse depriue man of vnderstanding? doth it not make him to become as one mad and frantike? doth it not spoile him of his braine, banishing both reason and prudence from him? doth it not steale away health, ingender prodigalitie, and consume honour? it hath shame of nothing, it expulseth vertue, it wasteth renowne, it shiereth iudgement, and blindeth the minde. In considering of which, I cannot but greatly meruaile at the diligence and sagacitie of our fore-fathers, who no lesse learnedly then wittily did tearme wine by the name of Tema, that is to say, holding or tempting the thought: and by consequence, haue also named drũkennes Temulenes, names no doubt very apt and proper, for the liuely expressing of the effect of wine taken aboue measure. For drunkennesse tosseth and turneth the minde and thought of man here and there, casting it at pleasure, like a ship ppõ the wallowing waues.

O what vice more infamous and vnhoneſt, can happen vnto men then drunkennesse, the which (after the opinion of Erruus Seneca, that deadly enimie to all vices) is a méere madnesse, and a voluntary incensement. Is there any thing more villanous, or more neere to beastialitie, then for a man voluntarilie of wil to throw and alienate himselfe from himselfe, that is to say, from his vndersta-ding and power, and to become without iudgement and reason, like vnto a childe of a yeare old: which thing the drunkard doth ordinarily and oft vse; for so soone as the wine, or strong drinke, excessiuely taken and spread in the body, beginneth once to ware hot and to boile, then euen as soone doth it beat downe, and cast vnder feete, the vigor or vertue of the minde, rauishing and bereauing man of courage and spirit, and that in such wise, as he hath no vnderstanding or knowledge of what he doth.

Trust me, it is the greatest iniurie that to a man may be done; to reproue him of a will to haue pleasure in a fool, lish madnesse, and to say that of himselfe he is such a one: for so much as it is the propertie of a man to seeme prudẽt, and to haue his wit and vnderstanding at will, of which,

drun,

drunkennesse is the only decay and ruine. Wherefore not without cause, hath Androcides said very wisely; that euen as the hemlocke is a venome and poyson vnto a man, so is wine vnto the hemlocke: signifying thereby, and giuing to vnderstand, that wine is vnto man, a venime of venimes, or poyson of poysons. And truly if we haue good consideration of the words and effect, venime is rightly no other, then a dimunitiue of wine, forsomuch as of it, more then of any other venime proceedeth greatest euils and daungers. For who knoweth not that the superfluity and intemperature of Wine, ingendereth infinite euils and inconueniencies, to the preiudice and hurt of mans health, as well inwardly as outwardly: From whence commeth these swimmings of the brayne, these head-akes, this continuall heauines to sleep, this griefe of stomack, these fiery eyes, this weakenesse of sight, this stifnes of sinowes, this palsey, these stinking breaths, these hot burning agues, these vlcers in the legs, and thousand other such like, saue only of drunkénes: which also maketh a más going stumbling, staggering, and vncertaine. For sayth Plautus, wine is a wylie wrastler, and it first gets victory ouer the legs. To be short, of drunkennes commeth innumerable sorts and kindes of sickenesses, and oftentimes intessed death.

For which cause Drunkennesse is rightly called the nurse or Mother of diseases, and therefore so sone as any one is fallen into anie sickenesse or disease, the Phisitien the first thing that he doth, forbiddeth the patient to drink wine, as ỹ onely rote and nourishment of sickenes. Which thing Cicero approueth in his third booke of the nature of Gods, because that wine (saith he) hurteth the sicke very oft: yea very rare and seldome doth it good to the healthfull) therefore is it much better to giue them none at all, then any at all: For feare least vnder a doubtfull and vncertaine hope of giuing them health, ye giue them death, or some other certaine & assured griefe or inconuenience. Beside the which daungerous accidents, infamies, and abone-

named miſeries, the drunkard neuer makes an ende, vntill hee hath prodigally ſpent all his goods and ſubſtance vpon the liquorous delitious wine, eſtéming & waying it far more déere & pretious then gold, ſiluer, or other mettal; and with farre greater pleaſure and delectation hé beholdeath it, then he doeth either the Sunne, Moone, or other glorious parts of the Heauens.

Yea, finally (as it is dayly to be ſéene) without néede of other examples, Drunkenneſſe being euer-more attended and waited on by griefe and ſorrow, goeth infamouſly and ſhamefully to yélde vp it ſelfe all naked, ſaith Salomon, into the handes and armes of his déere beloued companiõ, beggery, with whome he euer afterwards remaineth, as eſtraunged, and voyde from good fame and honour, for which cauſes, euen in theſe daies, if any one offend vs, if we bee diſpoſed to bexe and touch him as it were to the quicke, we preſently call him drunkard.

And not onely in theſe our daies, but of antiquitie, men haue vſed to reproue men, by the deteſtable name, Achilles béeing moued very wrathfully, with Agamemnon in Homer, could not deuiſe a more iniurious and bytinger name, by which he might ſhame and bexe him, then to call him Oenobares, a Gréeke worde, which is as much to ſay, as taken or ouercome with wine.

The mother of Sainte Auguſtine hauing bin reproued and quipped by the ſame worde at the handes of hir handmaide, toke the ſame ſo grieuouſly, that ſhé neuer after would drinke any other then faire water.

Beſides, conſider howmany murthers, and vnnaturall ſlaughters haue bene committed and perpetrated, yea oftentimes on their owne natural parents and kinſfolks) by thoſe of god Bacchus his hand.

Wine (ſayth Eſdras) as a ſeductor and ouer thrower of vnderſtanding, cauſeth drunkards, to ruune to weapons and with them to kill one and other, of which déed, afterwardes when they are become ſober and haue ſlept, they haue no more remembrance then beaſtes.

That

That mighty Alexander, did hée not being drunken, kill euen at his table, that faithfull frinde and wise counseller of his, Clitus; did hée not as much also vnto his vertuous Philosopher Calisthenes, and to other his familar and housholde acquaintance? For whome, after that hee became againe sober, hee so mourned and lamented their deaths, that hee bitterly wept, and wished to be dead himselfe.

Who is ignorant of the great slaughters, ruines, and calamities that drunkennesse hath caused?

By it the most warlike and puissant Nations that euer were, haue béene throwen and rendered into the hands of their enemies: it hath submitted the most proud and arrogant vnder the yoke of others, it hath ouercome & vanquished those, which at armes haue bén inuincible: it was the onely ouerthrow of the Lapithes, a people of Thessaly, and most mighty warriours. By it, the Siracusians, fell into the hands of Marcel, and vnder the power of the Romaines. By it the horrible Massagetes were ouercome by the Persians. By it, the pride of Babilon came vnto the lot of King Cyrus. By it, that so famous and renowned Citie Troy was finally brent and sackt in one onely night by a small company of Greekes, for they finding them (vsing the selfesame wordes of Virgil) buried in wine and slépe.

Drunkennesse inflamed the King Cambisius, vnto the murthering and killing of his good and faithfull counseller Paraxaspes, because ý he tould him of his drunkénesse.

Likewise the most valiant King Philip of Macedon, being in wine, by iudgement, reuerted the right cause of a poore widdow: which widdow perceiuing him to be drunken, with a free and bold voice said vnto him: in crying I appeale vnto thy selfe, I when thou art become sober.

Also drunkennesse caused the cruell and monstrous Ciclops Poliphemus, to lose his onely eye by the handes of Vlisses, whom the same monster held prisoners with other Greekes in a caue.

Besides,

Beſides, right honourable, to the end that there may not remain within your breaſts, one ſcruple or dram of doubt, but that you may haue great reaſon on your ſides to adiudge our brother the Drunkard the moſt vile & vicious, and ſo by conſequence to loſe the inheritance of our Father we are determined (following the example of our brother, who helped himſelfe with the opinions and ſentences of the beſt learned Authours that he could finde, to alledge the like for the iuſtice of our cauſe, and ſet forth the authorities and opinions alſo of the beſt & moſt approued, that of drunkenneſſe haue written and intreated. A thing to write, no leſſe fruitfull and profitable, then vnto the eares of the wiſe, learned, pleaſant, and delightfull.

The Lacedemonians, who were ſo notably well inſtructed in all vertue and modeſtie of life, by the lawes of Lycurgus, neuer knew, ſaith Xenophon, what wine was: as men drinking none; or if they drinke any, it was with ſo much water, as it taſted nothing of wine.

For the ſame worthy Law-maker, moſt ſtraightly forbad ſuperfluous drinking and bibbing, vpon great paines and punishments, as a vice, ſaith he, that doth both infect the health, the loyaltie of the body, the nobility and integritie of the minde.

And yet notwithſtanding, he ſometimes permitted them to drinke, but alwaies vnder ſubiection of drinking verie little and ſoberly.

Plutarch in his Apothegmes maketh mention, that the ſame Lacedemonians, fearing leſt their children ſhould run into the vice or ſin of drunkenneſſe, the better to eſtrange and driue them from it; they cauſed oftentimes their ſeruants, (or as others ſay) porters, or ſuch kinde of men as vſed to be drunke, to bee brought before them, to the end, that their children ſeeing the beaſtly behauiour and filthy faſhions of theſe drunkards, might haue the ſame vice in perpetuall horrour and abhomination.

The Perſians antiently (being a warlike people) vſed to drinke no wine, but (ſaith Xenophon) their onely drinke

was

was altogether pure water. Whose childrē, saith the same Author, when they trauailed abroad, vsed ordinarily to carry with them cups or pots of earth, to drinke water in by the way alwaies when they were thirstie, thinking (as no doubt it is) that to drink when thirst enforceth, and that onely pure water, was no lesse profitable and healthfull, then pleasant and delightfull: and that they did to auoide wine, whereof by that meanes they had no desire or care.

The Aegiptians, they had of olde a certaine measure which was very little, the quantitie whereof they durst not exceede, when or wheresoeuer they were drinking of wine.

Plato, Aristotle, Eusebius, and Galen, doe greatly commend and praise the Carthaginians law, by which it is denied to any whatsoeuer he be, during the time that they be in campe, or in fight, or in the affaires of war, to drinke any wine at all, but altogether to abstaine from it, drinking all the time no other then faire water, as being of opinion, that by wine men are made effeminate, and doe become ouer delicate & daintie to beare any labour or trauaile, & also that it doth hinder & hurt as wel the head captaine, as the souldier, of that care, studie, policie, and diligence which they ought to haue against their enemies.

Which consideration it should séeme, did make the ancient Captaines, men of warre and legionaries of Rome, being most worthy and valiant warriours, to be sober in drinke: in such wise as it is written of the noble Captaine Lucius Papirius Dictator, that being ready to giue battaile to the Samnites, he made a solemne vow, that if hee obtained victory ouer them, he would drinke a cup full of wine to Iupiter, as who should say, that to doe so, it is a meruailous strange thing.

Cato likewise, whom thou O Drunkard diddest often bring in for thy purpose against vs, returning victoriously from Spaine, enuironed with many notable spoiles, accounted it a great praise & glory vnto him, that during the

whole voyage and expedition which he had made vnto the same country by Sea, he had drunke no other drinke then the same of the common Marriners.

Cæsar in his Commentaries, rehearseth that the Sweaues & Almaines, a Nation very warly, and the Neomans, at this day called Tourulsians, in old time neuer suffeared wine to be brought into their coũtries, because they thought that thereby the bodies of men would bee made feeble and vnapt to indure labour and sweate, and that the vertue & vigor of their mindes and braines, did thereby waxe weake, ther courages faint, and their hearts and strength cowardly.

Which though Homer went about to approue, when he introduced that honour of knighthode, the most valiant Hector, who apparelling himselfe to passe out of Troy, in battaile against the Greekes, said thus vnto Quéene Hecuba his deere mother; Let no wine be brought vnto mee: to the end (after that intent of the diuine Poet) that it might not weaken or make him forget his accustomed force and vertue.

In following of which opinion, Archinamus, a most famous Prince of the Lacedemonians, said vnto such as promised him swéete and delicate wine: To what end, seeing that the more we drinke of it, the more it maketh vaine of no force, the things appertaining to worthy valiant men: A refusall and sentence no doubt, worthy the mouth of a Spartaine Prince. Plutarch in the Apothegmes afore named rehearseth, that Crates a Thebane Philosopher and disciple vnto Diogenes, Cinicke was greatly angry and vered with Demetrius Falerean, Duke of Athens, because he had sent him wine, which was nothing seruiceable vnto a man desirous of wisedome and knowledge, said hee; whose modestie and sobrietie, he being sent Ambassadour by the Thebanes vnto this Demetrius Falerean, whom others named Piliocretes, so much preuailed, as the same Athenian Emperour, seduced thereby, raised his camp from before Thebes, which he then besieged. Vnto certaine o-

ther

ther that inquired wherefore the Lacedemons so refrained and abstained from wine, drinking scarce any (the Prince Cleomenes son to Anaxandrides, answered) to the end that others should not be troubled in counselling of vs, but rather we others. Signifying by this wise and loconicall answer, with sharpnesse and sagacitie: men being ouercome and laden with wine, are not apt nor capable to counsell well and wisely: but to the contrary, sobrietie is the onely course and head spring of laudable enterprises, good counsailes, and their executions; for it is alwaies accompanied with prudence, diligence, and honesty, as to the contrarie, Ebrietie or drunkennes is neuer without folly, slouth, and filthinesse: for so much as there is nothing in this worlde more vnmete for a man, then the same vice, contrary to al vertue, and therefore for that occasion the Lacedemons, had it in such horror and execration, as onely vnto strangers at their feasts & collatiõs, they gaue none but the hardest wine with biscuit. It is also written, that Romulus being at a sumptuous feast, was asked why he had drunk so little: because, said he, to morrow it behoues mee to talke of matters of great importance.

Also it is not without cause, that ỹ good modest Emperor Marke Anthony (whose history Herodian begins) drawing nèer his end, was in a meruailous great care & pensiuenes. Left that his son Commodus (which very yong should succéed him) should giue himselfe to riot and drunkennesse.

It commeth now to my memory, that my brother the Drunkard alledged, that hee neuer heard of any law or statute that condemned the Drunkard to death: but if he had turned the leafe (as it was said vnto the Nunne that read but halfe the sentence, & left the other halfe vnread for want of turning ouer the leafe) to reade a little farther, he had found the contrary; for onely Romulus by himselfe here-tofore mentioned, did expressly ordaine by his thirténeth law, that all women drinking wine, should bee punished with death, like to the Adulterer: the which lawe, or the like, long time before the building of

Rome was made and obserued, generally throughout all Italy : where women wholly abstained from drinking of wine for feare lest they being ouercome therewith, should fall into shame and dishonour , they being forbidden the same vpon paine of death, with which they were punished without excuse or exception of person , whensoeuer it was proued that they had offended : The Author of which is Denis in his Antiquities.

The which law or custome (as Bawdoen the Iurisconsull in his Commentaries aforesaid , vpon the Romulan lawes affirmeth) in Latiæ a region of Italy, was executed onely vpon the Quéene Fawna or Fatua , daughter to Pic of the Latins, and sister and wife to Fanus, the King of the most ancient Aborigenes , which Quéene hauing against the decencie of royall dignitie , drunke so much wine as made her drunken , was whipped to death with willow rods, by the onely hands of the King her husband : in such great detestation they had drunkennesse there , and to the contrary, sobriety in estimation.

Likewise, the wife of the Mecenian Egnacius (as Valerius rehearseth in his Commentaries) was slaine by her husband with whips or wands . in the caue or seller hard by the vessell , out of the which shee had drawen the wine that made her drunken.

For whose slaughter Egnacius not onely remained vntouched or reproued , but also hee was for the same highly commended and praised by Romulus, for it was his aduise and counsell , that the said woman had iustly suffered her punishment , for breaking and violating the bands of sobrietie, notwithstanding the forbidding of his lawes.

In the Annualls of Fabius Pictuer, I reade of a certaine widdow that was forced by her nére parents and kinsfolks , to starue for lacke of meate (in following the same law) because onely shee had opened the cubbord priuily, wherein the keyes of the wine-seller were.

Solon in his lawes, affirmeth that Prince to be worthy of death , which is approued to be giuen to drunkennes, or much drinking of wine.

Pitta-

Pittacus of Mittelene established grieuous punishments against the drunkard.

Aeneas Domicius deprined his wife of her dowry because that vnknowne to him shee had drunke wine.

For the same cause the auntient Romaines following the institution of Marcus Cato (as himselfe witnesseth, and Tertulian repeateth in the Apologitica) vsed alwaies, and as of custome, to kisse their friends and kinswomen oftentimes, for no other occation, saue only to knowe, if they smelt of wine, or not; to ỹ end, that if they were thereby taken in fault, they might without fauour be punished.

And no doubt to speake vprightly, all women, ouermuch giuen to drinke, little regarding sobrietie, easilie and lightly, do leaue the reine of contenencie, to followe & prostrate themselues, to all vicious thinges. Furthermore, the lawe whereof we haue spoken before, (made by Romulus, which lawe he himselfe kept and obserued) hath not only bin kept and maintained, in Rome, and Italy, but also in Greece, as Xenophon sheweth in the said commentaries.

To which law agreeing, Zeleucus (of whome our brother also hath much vaunted of him) among many other excellent lawes, that he made vnto the Locrians; ordained and established, that whosoeuer drunke any wine, without permition of the Phisition, should suffer death; whereof Atheneus and Elian are authors. Moreouer, the graue Romaine Censor saith, that if any woman doth commit a vile or filthy offence, as drinking of wine, she shall be punished sharply by her husband.

And surely this laudable reason, that women should not drinke wine, vnlesse their husbands licence them: remained and stood in effect and force a long time, among the best and most famous families or houses in Italie.

But passing from these prophane examples, I will a little enter among these of the sacred and holy Scriptures.

The most mightie, iust, and mercifull God, creator of all things, speaking vnto his Ministers of holy things, said:

When thou entereſt into the witneſſe of the Tabernacle, thou, nor thy children ſhall drink any wine, nor ather thing whatſoeuer, that may make you drunken, leaſt that you die the death.

In an other place by the ſame diuine voice, this warning is expreſly repeated to all, miniſtring in his temple, in the which, beſides wine, there is alſo compriſed by theſe expreſſe words: (Ale and Cider) by which Ale & Cider, the Hebrewes vnderſtand and ſignifie all ſorts &, maners of drinke, by which a man may be made drunken.

And the ſaid interdiction, was made to the end, that they might attend and watch more holylie and warilie, about the diuine Miniſtrie: which thing they had not done, neither could haue done, had they bin ouer charged or laden with wine; the only corruption and marring of the minde & thought, the deuertor and neglector of true worſhip, & the very baite or prick of diſſolution & intemperãce.

For which cauſe the auntient Prieſtes of Aegipt, abſtained wholy from wine al the time of their ſacrifice, euen from the beginning of them, vnto the end.

That veſſell of election, and moſt faithfull preacher of the truth Saint Paul, condemning drunkenneſſe, willed and ordained (writing vnto Timothy the firſt Epiſtle) that among other things the Biſhop ſhould be ſober, and not giuen to wine. Whereoff the decrées make mention, in the place containing theſe words: the Apoſtle condemneth the prieſt giuen to wine.

And therefore his diſciple Timothy, drinke nothing but water, as his writting vnto him witneſſeth: where he ſaith let not thy drinke hereafter be water, but for the health of thy ſtomacke, and the ſickneſſe, with which thou art often troubled, vſe a little wine. Alſo in the firſt Epiſtle to the Corinthians, the ſame moſt Chriſtian Doctor ſaith, that drunkards ſhall not inherite the kingdome of heauen.

For which cauſe Saint Hierome, forbiddeth in a manner, the whole vſe of wine vnto Prieſts and Churchmen, writing and commaunding vnto his Neuew Nepotion,

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in this sort: Beware (saith he) that thy breath doth not smell at any time of wine, for feare least approaching neere any one, thou hearest this saying of the Philosopher pronounced against thee: this is no kisse that thou presentest, but wine, the sent of which, issuing out of thy mouth yeeldeth a most filthy smell.

The same holy man also forbiddeth by expresse wordes, all Christian Virgins, the vse of drinkeing Wine, commaunding them to eschew & abhor it, as venime or poyson.

The Essens, a people of Iudea, whose sore for their vertues, haue bin so highly esteemed by Saint Hierome, Philon, Iosephus, Eucebius, Plinie, and Porphine, drunke no wine at all.

Was it not prephecied of that Prophet, and more then a Prephet, Saint Iohn Baptist, that he should not drinke strong drinke, to the end that he might chose the good and leaue the euill: an argument most plaine and euident, that wine and strong drinke corrupteth and peruerteth iudgement and reason: and that a man ouercome therewith, in stead of taking and choosing veritie and vertue, taketh and chooseth falshood and vice.

Salomon was of opinion that vnto a king, it was good to minister neither wine nor strong drinke: to the end that he therby might iudge the causes of the poore, with a more iust and sound reason.

Cursed be he saith the prophet, that riseth early to make himselfe drunken.

We read in Genesis, that drunkennesse was the onely cause that Lot that godly man, committed execrable incest with his two Daughters: who els by no meanes could drawne him to such an abhomination.

After the deluge, as it is written in Genesis, as Noe first planted the Vine, first made wine, & first drunk thereoff: so also he was the first ỳ was made drunk therwith: wherby we may gather, that if wine was nothing fauourable to him that first made it, what fauour shall any other hope to finde in it, saue the like.

Thus

Thus by ſundry agitations, and diuers troubles ariſing by exceſſe of wine and ſtrong drinke, the thoughts of men are diuerſly tolled and moued: ſome become mad and furious, full of noiſe, quarrells, and iniuries: others idle, raſh, and careleſſe, of all manner of worke and buſineſſe: ſome railers, and gibing ieſters, ſome vile and vicious talkers, ſome merry without modeſtie; ſome wrathfull, without vertue or honeſtie. For wine in force and efficacie, is like vnto blacke chollar, that is to ſay, of diuers and variable effects, and of many ſorts and maners: which thing one of the probleme Doctors of the moſt noble Philoſopher Ariſtotle declareth, being as it ſéemeth, borrowed by Horace, thus writeth;

Be it that wine bringeth ioy and delight,
Be it that it drawes vs with eaſe vnto ſleepe:
Be it that it commeth hate, furie, and ſtrife,
Be it that fooliſh loue therein nuſleth deepe.

Which thing another Poet alſo approueth, writing of Bacchus, as followeth:

Before thy pompous ſeat,
where thou triumphing ſits:
There goeth an army great,
of ſuch as marre mens wits,
There marcheth wrath and ire,
lewd talke, eke and diſdaine:
With diſcord, ſloth, and fire
of furie, griefe, and paine.

Of like opinion is that Scythian Anacharſis, for he ſaith that the Wine beareth three ſorts of grapes, the firſt of pleaſure, the ſecond of drunkennes, & the third of wrath & violẽce.

The like ſpéech in manner hath bin vſed by Aeſop, howbeit that others ſay it came from the fore-ſaid Anacharſis, but be it whoſoeuer ye will, it is certainely the words and ſentence of a man both prudent & wiſe, and theſe they be The firſt glaſſe of wine belongeth to thirſt, the ſecond to delight, the third to pleaſure, and the fourth to fury or frenzie. If then the fourth glaſſe of wine being drunke, doe

make

make men become mad and furious, what will become o them, that gloſe and carouſe downe their throats, thirtie or fortie at a time? truſt me not only madde, but moſt beaſtly and brutiſhly madde, as men tranſported & alienated wholy from their right ſence and vnderſtanding.

For moſt certaine it is, that the more ſuch drunkards do drinke, the more deſirous of drinke they be: whereby their folly and madneſſe doth the more increaſe.

And ſure this alteration and hot deſire of wine, is no otherwiſe ingendred, then by the vicerus and exceſſiue vſe of drinking: vnto which they be ſo outragiouſly giuen, that it ſeemeth rightly, that ſuch men (if it be lawfull for me to call them men) are not borne, but onely to deuoure, and glouſe, or glut vp wine.

Among which number, Nouely a Millannon deſerueth to be put, who being a Conſull, during the time of Tiberius Cæſar, and hauing drunke three Congies of Wine at one meale: (which Congie was a veſſell aũtiently containing fiue Septiers) had no ſhame to cauſe himſelfe to bee called and ſurnamed Tricongiarie, ſeeking to acquire renowne and fame, by a moſt vile, filthy, and infamous vice.

But if drunkenneſſe be ſo much the more to bee blamed and abhorred, by how much the more the partie, or perſonage, which is infected & noted therwith, is called to honor & dignitie: with what worthy note ſhal we make the infamous Bonoſus that drunken Emperour of Rome. Of whom Aurelian was wont to ſay, Bonoſus is not borne to liue, but to drinke. Whoſe death was as honeſt as his life: for being vanquiſhed by the Conſull Probus, he ended his dayes with an halter: of whome being hanged vp in the ayre, this prouerbe went.

This is no man that hangeth, but an Hogſhead: onelie becauſe he had during his life, tunned vp as it were whole Hogſheads full of wine, within his belly; for which cauſe he deſerued perpetuall infamie.

Where to the contrarie the moſt bountifus Alphonſus King of Naples, is worthy [illegible] and glorie,

for

for his being (among many other excelent vertues) to the example of all famous Princes, very sober in drinking, for he never did drinke any wine, but he had three parts of water mingled with it; which argueth great generosity in the Prince: for the right noble man which esteemeth of honor, will above all things haue drunkennesse in horror: as a vice, most brutish, vile, and infamous; the abhomination and filthines whereof, is impossible to be deciphered, and also the evils and inconveniences that comes thereoff.

Because the drunkard is unwise, (saith the most sapient Salomon) and hath no honour nor prudence in him: I am determined to alienate my selfe, and abstaine from wine: forbidding and warning vs (as the Apostle also doth) not to be like to them, which thereunto be inclined and given: neither to be assistant at their tables, nor at the meales or banquets of tumulous drunkards: for so much as of drunkennesse springeth dissentions quarrels, hates, rancors, and most often, murthers and slaughters.

Yea, it is the death of Vertue: it is the forgetfullnesse and misknowledge of all honest duety: for in it (saith the Mother of king Lamuel) is no secresie, but it bewrayeth all things: for the tongue of a drunkard cannot be held; it also commaundeth the wise, as well as the foolish, the learned as well as the unlearned, and thereof commeth, folly, fury, presumption, and pride.

Also the reason why Denis (commonly called Bacchus) after the Ethnickes, the first inventor of Wine, is pictured or painted with hornes vppon his head, is not because the same goodly god of drunkards, did first couple Oxen together, as Diodorus beleeueth: but because that only by his invention: that is to say, of wine, and the outragious vse thereof: men become horned, that is to say, furious, and easily moued to excesse and rash insolence.

For only the most poore and wretchedest abiect that is, if he be once ouercome with wine, hee then as forgetfull of his calling and qualitie, taketh hornes vpon him saith the Poet: that is, [illegible] vp in all fiercenesse and

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presumption, euen to the disdaining of the most noble and mightie: and like vnto Aesopes Crane, he compareth himselfe with his superiours and betters.

Also the same is to be seen in the most ignorant, sottish & vnlearned: being once vpon his hornes, you shall presently heare him, be it right or wrong; vpon his Ergocs, philosophying against Plato and Aristotle: or so incherubind, hee will dispute obstinately on some other Art or Science, against the best learned and most experimented men that are in the world.

Yea, onely the most wicked and infamous, if he bee once drunken: he will boldly intermedle himselfe with the most honourable, and stand vpon his slippers against the honestest man that is.

For which occation the Scithians, wisely and wittely quipping and reproueing the Greekes Orges and Bacchanales, (which were wont to celebrate the Feast of their drunken god Bacchus, by excesse drinking of wine: in playing on Tabours, Timpanies, and such like dissolute drunkennesse) denied and disalowed, that God should be an inuentor of so pernicious and hatefull a thing, (speakeing of wine) seeing ỹ men therby become furious & franticke.

Also Diogenes called such feastes and banquets, as they celebrated to Bacchus in Athens, the miracles of fooles.

And Pallingenius following the same (in mocking the Thebanes, who gloried that Bacchus was borne in Thebes: but Indy denyeth it,) cryed out: O you offspring of Cadmus, why vaunt you of your Orges & Bacchanales? Your franticke friskes and madde daunses: Your Bacchus is no god; neither did Semel conceiue him of Iupiter, but rather the blacke and furious Tartar, begat him on the most cruell and horrible furious Megara. No, no, he is no god: for he himselfe is a disdainer and hater of the gods: and neuer can a drunken Sacrificer, order the vse of a Sacrifice orderly.

But who can rehearse the thousand thousand part of the euiles and inconueniences, that proceed of this reuolted

god: for (saith Salomon) to whome happens care, dolour, ill hap, strife, wounds, want of sight, trouble of minde, and such like: saue only vnto those that haunt the Wine Tauerne, and that studie and take delight to emptie the pots.

Beware (saith he) how thou takest pleasure in beholding the wine sparkle or sprinkle in the cuppe, or desire to tast and drinke afterwardes more liquorously or wantonly, for besides that we of our selues, are too much inclined and ready thereto: the nature thereoff, is at the beginning, so agreeable and well liking, as it slydes downe mens throats with great sweetnes and pleasure, but the taste thereoff, poysoneth and benometh much like the Serpent, in such maner, that almost by the vertue, onely of the hotte sparkles that proceedeth thereoff, (much like to the Basilickes eyes) it beateth downe, ouercomes and casteth him that vseth it, into all opprobrious ignomie.

Thou therefore, that dwellest altogether with the wine (saith the man) art like vnto him which during the greatest tempeste, and rainiest part of a Tempest, sleepeth in the top of the Shipes mast: and is so tossed and tumbled on the wallowing waues, and surging billowes of the raging Seas, as he is in imminent daunger of drowning.

The like whereoff, Homer in his Odisses rehearsed: happened vnto Elphenor, who hauing drunke himselfe drunken, brake his necke going downe a hie hill, neere vnto the pallace of Circes, in following of Vlysses, and his fellowe Greacians: which already were discended and nie embarked. Which thing himselfe afterwards confessed: for short time after, the same King of Ithaca finding him in Hell, asked the cause of his comming thither: to which Elphenor answered, the wine which I dranke so excessiuely whilest I liued, did slay me.

The same also beguiling the strength of Holophernes, as it is writen in Iudith, was cause that he lost his head, by the handes of that good Matron: which thing had not happened vnto that fearefull and dreaded Gyant,

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had he read and followed the saying of the Prophet Esdras, where it is written; wine is stronger then they that drinke it: for it conuerteth all our fantasies into an assured pleasure; it corrupteth iudgement, it maketh the thoughts of men vaine and ridiculous: those of little children, like vnto those of mighty Kings, those seruants like vnto those of maisters: and those of the poore like vnto those of the rich. For the Drunkard knoweth neither what hee saith, nor what hee doth: he thinketh and dreameth, all his vile thoughts to be honest and laudable: he maketh no account of King or Magistrate: hee neuer speaketh but by talents and thousands: hée neuer remembreth or esteémeth of friendship or brotherhood: but to the contrary, all furious without occasion, and for a thing of naught hee takes his sword in hand: for strife and contention (saith Salomon) is in wine: and euen as fire approueth the hardnesse of yron, so wine argueth the heart of the proud, being a bitternesse to the soule, and ingendreth in man by his excesse, a despightfull boldnes & anger to all wrastlings: which thing is the right and peculiar propertie of an incensed foole.

For which occasion, wise and discréete men are sufficed with little wine, considering that against the force and violence thereof none can resist, be he neuer so wise, graue, strong, magnanimious, or of what estate and condition so euer. Thus gentle drunken brother, I haue made plaine vnto thee the gallant curteous precious gifts, and excellent properties, with the honest guerdons, and vertuous recompences of that great god Bacchus, whome thou in heart adorest, worshippest, and rearest vp to the highest degrée of Gods.

But to the ende (right honourable Iudges) that whiles wee render to our brother the Whore-monger, the like assault that hee rendered vs) wee appeare not immodest and superfluous, wee will sound a retrait, not denying, but frélye confessing to leaue many thinges vnconfuted and vnanswered, which our brother alledged against vs. Howbeit, no hard thing to doe: but we doe not

ſeek only after that, for ſo to do is the part of him that inten-deth to iuſtifie himſelfe, and to be approued and found innocent: touching our ſelues, we meane otherwiſe, for wee will not hide our faults: neither will we, like vnto manie other, excuſe our ſelues, or ſay, we are blameleſſe: for certaine it is, that whoredome and dice-playing are both ſo vile and vicious offences, as they are no leſſe domage-able then diſhoneſt, and alſo the name of them (as names filthy and infamous) to be auoided. Notwithſtanding to the contrary, we will maintaine and vphold the vice of drunkennelle to be farre more greater then either the Whore-monger or the Dice-player: for as wee haue euidently ſhewed before, not onely honour and good name (the one-ly treaſures of men) with goods and faculties, are conſu-med & waſted by drunkenneſſe, but alſo the ſoule, health, and vnderſtanding, and the minde of man is troubled, toſſed and grieued, and hurt thereby, euen vnto the making of him that vſeth it, to become more vile then any bruit beaſt: which thing our brother chiefly and eſpecially argu-ed and blamed in vs, as a vice moſt greateſt and moſt infa-mous of all other, and for ſuch a one iuſtly, and with good reaſon did condemne and reproue it by the authoritie of many famous Philoſophers, and worthy authors. More-ouer, beſides the ſame afore rehearſed, whoſoeuer will wiſely and diligently adviſe and haue regard vnto the o-riginall ſower and firſt beginning of all vices, and alſo to the exerciſe and continuing of them, they ſhall finde that drunkenneſſe ought onely to be accuſed, and adiudged moſt worthy to beare the burthen and blame, as the onely cauſer, kindler, mouer, and procurer of men to all villa-nous iniquities, and eſpecially to fornication, whoredome, and adulterie. For wine, ſaith Titus Liuius, among many other excellent authors, followeth, draweth, prouoketh, and nouriſheth, the diſhoneſt pleaſures and deſires of the fleſh. The reſt concerning the equitie of this preſent ſtrife, (right honourable) lieth in your fidelitie and prudence, vn-to which we doe commit our cauſe, beſeeching you, if you

doe ſée euidently, (as no doubt you do as cléere as the ſun) that drunkenneſſe is the worſt, or more vile and infamous then whoredome or dice-playing; that you will diſmiſſe our brother the Drunkard of our fathers ſucceſſion, for which our preſent queſtion is, adiudging him the ſame vnto my brother the Dice-player, and to me by your iuſt and rightfull ſentence, at which we conclude.

Thus pleaded and concluded the parties; which done, the Preſident roſe vp on his féete, to aſke and require the aduiſe and opinions of the Iudges aſſiſtant. During whoſe counſell, many learned men and others, of ſundry eſtates and qualities there preſent aſſembled, (who had heard and vnderſtood the difference) mumuring and muttering with ſoft voice, talked and vttered their aduiſes, euery one according to his fantaſie: being all in a manner of diuers and contrary opinions, as naturally and commonly we be, willingly included and giuen to fauour and excuſe, or hide our owne faults and vices. Some hold with the Drunkard, others with the Dice plaier, but the greateſt part with the Whore-monger, as theſe here for the one, & thoſe there for the other.

Many ſaid, that they were all thrée as vicious the one as the other, and that it were therefore beſt and moſt expedient (notwithſtanding the will of their father) that each of them did inherit his ſucceſſion equally. There were others of opinion, that ſaid, that ſéeing they were all ſo vicious and euil, that it were therefore good to diſherit them all thrée. To be ſhort, there was no one among them that agréed. The cauſe peraduenture was, for ſo much as each of them were particularly touched and infected with one of theſe thrée vices, or with two, or poſſibly with all thrée together. But at laſt among all the reſt, there ſtood vp one an antient graue Gentleman, named Theophilus Equicolus, who after he had made obeiſance, ſaid.

My Lords, to ſpeak in trueth and vprightly, I cannot ſée nor p reeiue, but that this iudgement is of great weight and importance, and not to be lightly looked vnto and let

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ſhip. Alſo I doe not thinke the contrary, but that theſe honourable Iudges before they giue a definitiue ſentence, will haue great conſideration thereof: but truſt mee they ſhould not bee in this care and trouble, if one of theſe bre, thren were a couetous perſon: for ſuch a one ſhould preſently be diſmiſſed and put out of the ſucceſſion (for which this preſent contention and queſtion is) as the moſt vile, wicked, and infamous: not onely of theſe three, but of all other liuing by a thouſand thouſand reaſons, examples authorities, & inuincible arguments, which might be brought forth and alledged againſt him: onely among the reſt (for all) theſe two witneſſes of the Scripture would ſuffice: couetouſneſſe is a ſeruitude of Idols, which is the ground of all abhomination and iniquitie: couetouſneſſe is the roote of all euill: and chiefly, ſaid Theophilus, couetouſneſſe is the onely poiſon and peſtilence of charitie; without the which, ſaith the Apoſtle, nothing profiteth, becauſe (as the ſame Apoſtle ſaith further) that charitie is of God, & God is charitie, and charitie is the ground of perfection, and end of commandement: wherefore follow it, and you ſhall be clothed therewith.

Which opinion of Theophilus, all the aſſiſtants together with one voyce approued, condemning couetouſnes as the moſt wicked & the moſt pernicious vice that is vpõ earth. But finally, the officers hauing cauſed ſilence to be made, the ſame generally kept, the Preſident returning from counſell, pronounced his ſentence, by the which it was ordained: That the parties ſhould correct and amend their plea, and giue replies, and ſhould informe one an other, if it ſeemed good vnto them, within one month, for all prefections and delayes, that the ſame being brought againe vnto the Court, might be ordered and adiudged according to equitie and reaſon.

FINIS.